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INA

P R E A C H ' D

our Enemies.

Hands to War and My Fingers Fly Right.
 When we were for the Time, and still we were all of Giders, and of

TO THE
HONOURABLE
THE
PRESIDENT and COUNCIL,
OF THE
Province of *Pennsylvania*.

To the WORSHIPFUL
THE
MAGISTRATES
OF THE
City of *Philadelphia*,

AND
To ALL that have join'd
in the late
ASSOCIATION
for DEFENCE,

The following SERMON is
humbly Dedicated, by

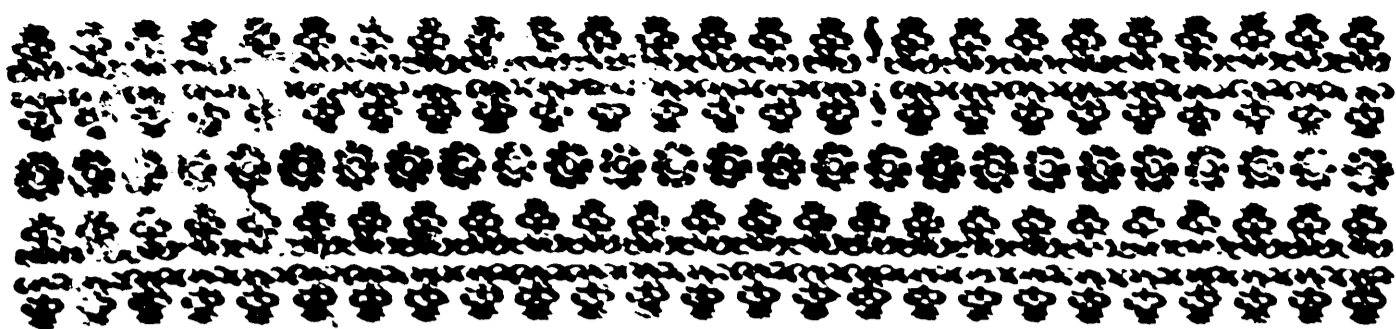
Gentlemen

Your sincere

Well-wisher, Friend,

and Servant,

G. TENNENT.



Exodus, XV. 3.
The LORD is a Man of WAR.

TH E S E Words are part of a memorable Song, which *Moses* and *Israel* sung, after a compleat Victory over their *Egyptian* Enemies, at the *Red Sea*. It is one of the most antient Songs we read of, and of elegant Composure, the Language is rich, flowry and magnificent, the Thoughts sublime, and the Images proper, strong and affecting: *Moses* gives Glory to GOD and triumphs in him, not only as *their GOD*, and consequently their *Saviour*, but as their *Father's GOD*, and as the *GOD of Battles*! *The LORD is a Man of War*, i. e. a strong and potent Warrior, a famous and eminent Warrior. The Word *Man* among the *Hebrews*, was mostly used to signify peculiar and transcendent Eminency: * This TITLE therefore instructs us, That God presides over all *Wars* and *Battles*, and brings them to such an issue as he pleases: Surely *the Race is not to the Swift nor the Battle to the Strong*. †

And likewise that *Jehovah* shews a special regard to those that fear him, in those Martial encounters; *he covers their Head in the Day of Battle*. **

Moreover

Moreover this Expression signifies, the *Almighty's Approbation* of a just WAR, otherwise it would be improper to ascribe to him such Title, *the Lord is a Man of War*. And hence we read in the sacred Oracles of many WARS begun and carried on, and much Blood shed therein, by God's Direction and With his Approbation and Blessing, upon which Occasion it is said, that *the War was of God* *. And no doubt it is upon this Account, that the Almighty is frequently stiled, *the Lord of Hosts*, † *the God of the Armies of Israel*. ** And this Warlike title is elsewhere said to *be his Name*. †† And can we think Sirs, that the Almighty would accept of a Name contrary to his Nature, or suffer himself to be call'd by any Thing he dislikes and detests, No surely ! The Scriptures but now referred to, are parallel to our Text, *the Lord is a Man of War*. In discoursing upon which, let us enquire,

I. What WAR is approved of by God?

II. Offer some Evidences or Arguments of his Approbation.

And then, after answering some Objections, proceed to the Improvement of the whole. And

1st. *Negatively*, That kind of *War* is not approved of by God, which is commenc'd meerly to gratify the *Ambition* and *Avarice* of Princes, as in *Benhadad's War* against *Ahab*, or the *Romans* of old; who like the *French* now, made War upon all the Countries round about them, meerly to enlarge their own Dominions by the ruin of others: Or like those which *Sat.* excites, and *Anti-christ* carries on, against the Church

Church of God, for their inviolable adherence to divine Truths. Such *Wars* are undoubtedly unlawful, and likewise all such as are begun without a View to Justice and Peace, and carried on without Compassion and Humanity. But

2^{dly}, Positively, WAR is lawful in the three following Instances, *viz.*

1st. When undertaken for necessary *Defence* against unjust Invasion of such as design to do us harm, either by assaulting our Persons, or robbing us of and ruining our Estates.

2^{dly}. When commenc'd for the *Recovery* of something of great Importance unjustly taken from us, which we cannot do well without, nor after Application, obtain by milder Measures; especially when the Consequences of the Loss, are like to be more prejudicial and distressing, than the Consequences of the *War* entered into to recover it: Thus *David* pursu'd the *Amalukites*, who carried his and his Peoples Wives away Captives, together with their Sons and Daughters. *

3^{dly}. WAR is no doubt lawful, and consequently approved by God, when undertaken by the *Magistrate*, for the *Punishment* of some great injury or wrong which much affects the Credit and Interest of a Nation or People, after all softer Means for redress fail of success: Thus the Royal *Psalmist* commenc'd War against the *Amonites* for their contemptuous usage of his Ambassadors. †

WAR is certainly a grave and solemn Business, of uncertain issue, and attended with distressing

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Consequences, and therefore should not be entered into rashly, but, as *Solomon* observes, *with good Advice*, †† i. e. with Council and Caution, yet when the *Cause* is just, the *Authority* encouraging it legal, the *Design* honest and honourable, and the *Manner* of prosecuting it warrantable, and agreeable to the unalterable Laws of *Humanity*, I cannot yet see any just Exception against it.

Surely if *Protection* from Injuries, *Peace* among Neighbours, and the Administration of *Justice*, be desirable and valuable Benefits, which all Mankind must with one Voice acknowledge; then of Consequence that which at times is the only Mean left to procure them, must be lawful, necessary and valuable also: Surely it is the End, that gives value to the Means leading to it, without the Use of which it is in vain expected, and therefore, when any End is enjoined by divine Authority, apt Means directing to it are enjoined likewise, without which it cannot be attained. *Religion is a reasonable Service.*
 * The Almighty deals with us in the Business of it as intelligent Creatures, *he draws us with the Cords of a Man.* † This leads me to the Second general Head, which was to shew, the divine *Approbation* of lawful WAR.

This, methinks my Brethren, the *Light* of Nature, the *Law* of GOD, and the *Gospel* of CHRIST conspire to evince.

Altho' the *Light* of Nature obliges Mankind to entertain Peace with others; as much as is possible, yet considering how prone many are to violate this Precept, it is
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but reasonable to consult our own *Safety*, by concerting and compassing betimes all innocent Measures of Defence, such as providing Arms and Ammunition, as well as training up Persons in the Use of them, labouring to shut up all the Avenues to the Enemy's Approach, watching their Motions, and such like. It is justly esteem'd Wisdom in a Nation to think of War and prepare for it in a Time of Peace; *the prudent Man*, as *Solomon* observes, * *foreseeing Evil, hides himself*; i. e. *prepares for his Defence*, when he rationally apprehends, that according to the common Course of Things, Calamity is coming upon him, or impending over him; *but the Simple pass on and are punished*, i. e. such as are so in the worst Sense of the Word, while for a Tract of Time they indulge a vain Confidence, and torrid Neglect of proper Means for their own Security, are at last attacked unprovided for Defence, and so justly punished for their Presumption and Sloth! Tho' Innocence may expect Protection in the Use of proper Means, yet it is the vainest Vanity to expect a miraculous Deliverance, in a Course of *idleness, security and neglect*!

Tho' our Goods in Civil States, are in some Measure secur'd by penal Sanctions, yet he is reckon'd, and that justly, careless and improvident, who would be thence induced to leave his Doors open in the Night, or not to provide any for his House, and therefore it was a prudent Advice of *Aja*, and well becoming a Father of his Country, that during the *Time of rest*, which GOD gave them, *they should fortify their Cities with Walls and Bars and Gates.*† And

And if we should use proper Means to preserve our *Goods*, much more our *Lives*, which are a more valuable *depositem*. *Self-preservation*, Brethren, the clearest Reason dictates, and the tenderest Passion recommends, it is a Principle so deeply riveted in human Nature, that it is unnatural to doubt of its Lawfulness: Now to this Principle belongs *Self-defence*, or the warding off of Evils, without or with the Hurt of the Oppressor, the former none question, but the latter some scruple, because hereby a Man like ourselves is destroyed, with whom we are obliged to live in a social Manner.

It is true, Man was originally created for the maintaining of Peace with his fellows, and to this all the *Laws of Nature* respecting others have a primary regard; yet when milder Measures cannot screen us from intolerable Injuries, the *Light of Nature* directs to fly to Force as the last Remedy, the last Resource; for the Obligation to the Offices of Peace is mutual, and binds all alike. *Nature* hath given no Man a Privilege of breaking her Laws at pleasure towards others, and yet obliged them to maintain the *Peace* towards him, No! the Duty being mutual, should therefore be mutually performed, and he that violates the Laws of Peace, and seeks another's Destruction, may impute to his own Wickedness, all the Misery which another is necessitated in his own Defence, and in pursuance of the Principle of it, to inflict upon him.

Does not the universal Practice of all Nations, as well of the most civiliz'd, as of the most rude and barbarous, who all with one Consent as far

as we can learn, from the Beginning of the World to this Day, have opposed Force to Force in their own Defence in War, together with the Writings of divers of the most celebrated Pens of the more polite Kingdoms and States, in favour of their Practice from Time immemorial, shew that *Self-defence*, and consequently a *defensive WAR*, is agreeable to the Light and Law of Nature,* and who is the Author thereof but GOD himself? I know not that a defensive War was ever questioned by any of the human Race till the Christian Institution strictly so called commenc'd, that some from a wrong Apprehension of several Passages of Scripture, have scrupled it, and have been thence induced to oppose themselves, to the Common Sense, Sentiments and Suffrage of Mankind; which no doubt many of them do, from a Principle of Conscience, (tho' mis-inform'd) and therefore should be rather pitied than envied, on Account of their unhappy Mistake, which in the present State of Things, is so exceeding perilous and prejudicial to Society!

If it be not lawful to oppose by Force unjust *Intruders*, then the Goods of Providence are vouchsaf'd to us in vain, and Men of the strictest Integrity, as well as Females of the most unblemished Virtue, will ever be exposed as an easy Prey to the vilest Insults of the most scandalous *Scoundrels*!

To banish *Self-defence*, tho' pursu'd by Force,
would

* The Roman Lawyers lay it down as a Maxim of the Law of Nations, 'That we ought to repulse Force and Injury, for this comes by Law and Right, that whatsoever one does in his own Defence, be deemed just and equitable.' *Digest. Lib. 1. Tit. 1. de just. et Jure, leg. 3.*

would be so far from promoting *Peace*, that it would rather contribute to the utter Ruin of the human Race: The certain Expectation of Impunity would tempt ambitious covetous and abandon'd Creatures, to violate the Laws of Nature and of GOD, to lay waste the necessary and noble Inclosures of *Honour*, *Virtue*, and *Property*, and destroy all before them.

It cannot be with Reason imagined, that the *Law of Nature*, which was instituted for Man's *Security*, should favour so absurd a Peace, as tended to destroy it.

He that suffers his Life to be taken from him, by one that hath no Authority for that Purpose, when he might preserve it by *Defence*, incurs the Guilt of *Self-Murder*, since GOD hath enjoined him to seek the continuance of his Life, and *Nature* itself teaches every Creature to defend itself when assaulted, in particular, *Nature* hath not only given to Man a quick Sense of Injuries, that he might not suffer himself to be oppress'd and insulted, but she hath also arm'd him with Strength and Ability of Body, that he should not be forced tamely and sordidly to submit!

If we may not *defend* ourselves by Force, why did the blessed GOD allow the Jews to kill a Night-robber with Impunity?* and why did the blessed JESUS enjoin his Disciples, *that each of them who wanted a Sword should sell his Coat and buy one.*†

Tho' there is a *Self-love* which is criminal and
vicious

* Exod. xxii. 2. † Luke xxii. 36. If Christ was against all fighting, and War, to what Purpose did he counsel his Disciples to buy a sword: must they be bought and never us'd, or bought for nothing?

vicious, *viz.* that which hath no regard to the Honour, Safety, and Interest of our Neighbour; yet there is a *Self-love* which is rational and excellent, which inclines us primarily to regard our own; and hence is that of the Apostle, *that no Man ever yet hated his own Flesh, but nourisheth and cheriseth it.** If so, then it is every Man's Duty to love his own Life, to desire its continuance, and use proper Means for its preservation. For this End the Almighty hath put into our Nature a Principle that desires Life, avoids Death, and is afraid of its Approaches: For which reason it is called *the King of Terrors.†*

As *Self-Murder* is an *Insurrection* against the Government of GOD, in whose Hands our Times are, so it affronts his Goodness, in granting us the Favour of Life, and injures human Society of which we are all Members, for Man was made a sociable Creature, to promote not only his own but the publick Good. Besides *Self-Murder* puts a Period to our Opportunities of glorifying GOD, and working out our own Salvation, as well as exposes to the Hazard of eternal Death. Well, if *Self-Murder* be a heinous Sin, it will follow by the Law of Contraries, that *Self-defence* is an important Duty; surely he who is unjustly attacked, and does not endeavour by suitable Means to preserve his Life, especially if there be any probability of Success in so doing, betrays it, and so is guilty of *Suicide*; a Crime of the first Magnitude and deepest Dye! But to proceed,

WAR

WAR my Brethren was lawful under the *Old Testament* Dispensation, and therefore it is lawful under the *New*; it is certain that GOD approved of, and appointed his People to make War, under the *Law of Moses*,* and by the *Moral Law*: The sixth Commandment does undoubtedly sometimes imply a lawful WAR, for if we must not *kill* others, much less our selves, and if we must have no Hand in our own Death, we must defend our Lives against unjust Violence, which sometimes cannot be done without WAR. Now the blessed JESUS *never came to destroy* the *Moral Law* or the *Law of Nature*, which is in Substance the same, *but to fulfil it*. *Do we make void the Law by Faith?* (or by the Doctrines of the Gospel) says the Apostle, *No: But we establish the Law*. Moral Precepts are grounded upon invariable Equity, upon the Nature and Reason of Things, and therefore cannot be altered.

Now if the Almighty has approved of WAR formerly, and there is still the same Necessity of it under the Gospel-Dispensation as before, it will follow that it is equally lawful now. It is absurd to suppose, that the blessed GOD who is infinite in Wisdom, and unalterable in his Nature, would determine contrarily at different Periods of Time, concerning a Case that is substantially the same! The Injustice and Encroachments of neighbouring Nations and States, to and upon each others Rights and Properties, are in divers Instances as flagrant
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* When David enquired of God, whether he should pursue the Amalekites, he was answer'd, pursue. 1 Sam. xxx. 8.

as under the Jewish OEconomy: The Nature of Man in his fallen State does not alter by a Succession of Ages, multitudes do now grasp after Wealth and Dominion, as much as formerly, and do concert and pursue as unjust Measures to attain them; and if we are now deprived of that which is the only *Barrier* against Injustice and Violence, *viz. Self-defence*, and must tamely suffer our Lives, our Liberties, both Civil and Religious, and all that is dear to us as Men and Christians, to be made an easy Prey of by insulting Enemies, our Case is really miserable, and more unhappy than that of the Jewish Church, or of any others who liv'd before them! It is strange to think, and hard to reconcile it with any just Notion of divine Goodness, that Almighty God should under this last and brightest Dispensation of his Grace towards the Children of Men, instead of enlarging, diminish our Privileges, and that in so tender and important a Point! Indeed, methinks such a Notion tends to cast a dishonourable and inglorious Reflection upon the divine Benignity and Goodness, and the most illustrious Display of it that was ever given to the Children of Men, by the *Gospel* of our Lord JESUS CHRIST!

Why, my Brethren, should it be now a ~~Sin~~ to perform (in respect of Things of a moral Nature) that which was under the Jewish Dispensation a Sin to neglect? Was not *Meroz exposed to a bitter Curse, because sbs came not to help the Lord against the Mighty?* i. e. as appears by the Context, because they came not to assist their Brethren engaged

ged in Battle in a good Cause:* Is not GOD the same as formerly, and the Nature of Justice or Injustice the same? Did not the Jews live under the same *Moral Law* that we are to be govern'd by? and had they not the same *Gospel* for Substance? For, were not those that were pious among them sav'd by *Faith* in the *Messias*? Which is certainly the Substance of the Gospel which we now profess; the Difference between that Dispensation and this, consists in *Circumstantial*s only, and not in *Substance*; the pious Jews did *all eat the same spiritual Meat, and drink of the same spiritual Rock, which was CHRIST*† [See the *Appendix* for farther Explication of this]

Can we think, my Brethren, that GOD would enjoin and approve of any Practice formerly, that was contrary to the *Moral Law* and *Gospel*, which the Jews enjoyed? Surely no, that is contrary to his unalterable Purity, of which the *Moral Law* is a legible Copy and Exemplar. Well, if a just *War* was not contrary to the *Moral Law* under the Jewish Dispensation, and before it, why should it be so now in the like Circumstances of Necessity? and if it be not contrary to the *Moral Law*, the standing and unalterable Rule of our Conduct, ~~why should~~ would any scruple it, or oppose it now?

Again, let it be considered, that the *Office* of the *Magistrate* necessarily requires *WAR*, when a just Occasion offers; for as the Apostle observes, *he is a Minister of GOD, a Revenger to execute wrath upon him that doeth Evil, and should not bear the Sword in vain,*** and else-
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* 1 Cor. x. 16.

† 1 Cor. x. 16.

** Rom. xiii. 4.

where Governors are said, to be *sent for the Punishment of Evil-doers, and for the Praise of them that do well.** Now unless Injustice be punished by the Magistrate, *he bears the Sword in vain*, a final Period is put to the Comforts of Society, all Property becomes precarious, an Acaldema opens, a Scene of Rapine, Desolation and Blood, civil Society disbands and terminates, and Men degenerate into savage Beasts of Prey! Now if it be necessary for the Magistrate, in order to prevent the aforesaid unhappy Consequences, to punish lesser *Robberies* committed against a few; is it not just and necessary, by a parity of Reason, that greater *Robberies* committed against a Nation or Community should be punished with greater Severity? But how shall this be done without WAR? Is it always practicable to get reparation for national Injuries by Treaties? No, by no Means! Do not the strongest generally keep the Advantages they have got, as long as they can, and use the most labour'd Subterfuges, and crafty Artifices to elude Application for Redress, and colour their Fraud and Oppression? e. g. what more Specious than the Apologies of the *Court of France*, for their present unjust Encroachments upon their neighbour's Territories, and ambitious grasping after an universal *Monarchy* over *Europe*? Then either WAR must take place, or Injustice, in the most enormous and crimson Instances, must pass unpunished, must spread triumphant, to the utter Ruin of Kingdoms and States! Wrongs committed amongst ourselves, may be

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* 1 Pet. ii. 14.

brought to a judicial Tryal, but can we bring foreign Nations to our *Bar*? Is there any common *Magistrate* that presides over contending Kingdoms? or any *Law* common to both by which they will abide? No, surely! in this Case the Injured must have Recourse to WAR, which is that to different Nations, which Law is to Persons of the same Nation, or else indolently and ignominiously suffer, and perish without a Remedy!

And should not the *Magistrate protect* his Subjects from unjust violence? Is not this the Design of their Office? that under them we may live *quiet Lives*, and that they may be to us a *hiding Place from the Wind*, and a *Covert from the Tempest of Oppression*! * why else is the *Sword* committed to them, and can they always protect us without WAR, without opposing Force to Force? No surely!

Now unless the *Magistrate* punishes Criminals in his own Community, and screens his Subjects from a foreign Force, what is his Office but an empty Name, a meer *Cypher*, of no Moment and Consequence to Society? Nor is it reasonable he should expect Support, Honour and Obedience from his Subjects, if they, in Consequence hereof, do not obtain Protection from him. In the mean Time it should be carefully observed, that the *Magistrate's Office*, and consequently the Duties of it, does not belong to the political Law of the Jews, which was alterable, but to the *Moral*, which is invariable and perpetual. Surely by the Word *Parent* in the fifth Command

* 1 Tim. ii. 2. 1 Es. iii. 2.

mand, we are not only to understand natural, but political Parents. The *Magistrate* is the *Father* of his *Country* by *Office*, and then only indeed does he merit that honourable Character, and act up to it, when by forming † and executing wholesome penal Laws, he suppresses Injustice among his Children, when by prudent and necessary Preparations, and when Necessity urges by vigorous and valiant Efforts, he guards them from a foreign Enemy!

If a *Magistrate* may and sometimes must use Force, in suppressing Tumults, and punishing Delinquents in his own Domains, and among his proper Subjects, else all Order and Government must cease, and the wildest *Anarchy* ensue; why then may he not use Force, when easier Methods avail not, in protecting them from the Insults of others? May he, according to the express Word of GOD, punish his criminal Subjects in some Cases with *Death*? agreeable to that famous Scripture, *he that sheds Man's Blood, by Man shall his Blood be shed,** and shall he not inflict it upon others equally guilty, especially when this becomes necessary to defend himself, and his Country from Desolation and Ruin? Can it be reasonably imagined, that a *Magistrate* should shew greater Loye and Clemency to *Foreigners* and *Strangers*, than to his own Sons and *Subjects*, to whom he is under peculiar Obligations both natural and political?

Nor has our Lord JESUS in the *New-Testament* disannull'd the *Magistrates Office*, which
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† I use the Term Magistrate in a large Sense, as including all those that bear a Part in the civil Government. * Gen. ix. 6.

is so needful to Society, No! but on the contrary, honoured and established it, by his Doctrine and Example; he enjoin'd his Disciples to *give to Cæsar the Things that are Cæsar's*, to *give Honour to whom Honour is due, and Tribute to whom Tribute*; to be subject to the higher Powers, and that for this Reason, *because there is no Power but of GOD, and the Powers that be, are ordain'd of GOD*; * And he himself pay'd Tribute, yea rather than this important Duty should be neglected, he procured Money by a Miracle.†

I may add, that the Lawfulness of WAR, especially *defensive*, is signified in the New-Testament, in divers Instances. When the Soldiers asked *John the Baptist, What they should do?* he advised them not to quit their Military Office, which doubtless he should and would have done, had it been in it self unlawful and vicious, but directed how to behave in it, *viz. to do Violence to no Man, i. e. privately, to accuse none falsely, and to be content with their Wages*:** While he counsils to be content with the Wages of WAR, does he not of necessity approve the Work, or would he have Wages to be paid for nothing? Can we reasonably conjecture, that this inspir'd Person would give Directions, how to conduct a Manner of Life that was simply unlawful, and hateful to GOD. Would he not rather have condemn'd it absolutely, and exhorted the Soldiers speedily to forsake and abandon it? Surely he had a good Opportunity so to do, when he was applied to

* Rom. xiii. 1, 2.

† Matt. xxiii. 17.

** Luke xiii. 14.

to by the Soldiers for Council, but of this he is entirely silent.

Nor did our Lord JESUS rebuke the *Centurion*, or *Roman Captain*, on account of his military Employment, when he appli'd to him for the Cure of his *sick* Servant, but commended his *Faith*, tho' he used his *Calling* as an Argument to support it ; for, said he, *I also am a Man set under Authority, having under me Soldiers, and I say unto one go and he goeth, and to another, come and he cometh. When JESUS heard these Things he marvel'd at him, and said, I have not found so great Faith no not in Israel.** Had not CHRIST a fair Opportunity to reprove this Man for his military Station, when he mentioned it to him, and made an Argument of it to enforce his Petition, had it been wrong ? And yet he speaks not a Word of reprehension, but grants the Petition enforc'd by that Argument, and commends the *Faith* encourag'd by it. And does not this fairly imply our LORD's Commendation of his Office, and consequently of WAR ? Can we think that the blessed JESUS, whose *Words are like Apples of Gold in Pictures of Silver*,† who always improved every Opportunity that presented, to promote the good of those with whom he convers'd, would neglect this, had WAR been against his Mind ? Or may it be consistently imagined, that infinite Wisdom and unspotted Holiness would commend, without any allay of Censure, a Faith which had a wrong Support or Encouragement, no surely ! The Substance of the Centurion's Argument

* Luke vii. 7, 8, 9.

† Prov. xx. 11.

ment from his Calling was this, viz. That surely CHRIST was able to cure his sick Servant, because if he, who was but a Captain, had such authority over his Soldiers to command them, to come and go at his Word, how much more dominion had the Lord JESUS over Diseases and Death.

But methinks our LORD signifies his *Approbation* of WAR, more expressly elsewhere in these Words, *my Kingdom is not of this World, if my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews.** The Meaning of which is apparently this, That tho' WAR and Fighting is no proper Mean to promote the spiritual Kingdom of CHRIST, yet that if the Nature and Design of his Humiliation, had permitted him to assume a temporal *Crown*, then his Servants ought to fight in Defence of his Person and Dignity. To propagate *Religion* by Force, seeing it must be voluntary and of Choice, is as absurd and ridiculous, as to pretend to defend the Life and Estate by Arguments and Prayers without it, against armed Violence: For as the Mind cannot be forced, so neither is an angry Adversary, when our Lives and Estates are at his Mercy, like to be sooth'd into gentleness and good-humour by entreaty, or stopp'd in his ambitious and covetous Career by the Force of Argument: No: In such a Situation they are wont to be as deaf to Importunities as an enraged Tempest or a rapid Torrent, which, without stronger

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* John xviii. 36

Defence intervenes, sweep all before them, and spread the Ruin far and wide!

But to proceed. Does not *Luke* the Evangelist highly commend *Cornelius* the *Centurion* of the *Italian Band*, without any Mixture of Invective upon his Martial-Office? * And is he not also adorn'd with the Angels Testimony? And why is all this, but to signify the Lawfulness of WAR in Gospel-Times?

The Apostle *Paul* plainly insinuates the Lawfulness of WAR in that Expression of his, where he enjoins *us to live peaceably as much as possible with all Men*, † which supposes that it is sometimes impracticable, impossible. The same Apostle in his Epistle to the *Hebrews*, gives an honourable Encomium upon divers ancient *Heroes*, and records their military Prowess and Exploits, with Applause and Approbation, *the Time would fail me*, says he, *to tell of Gideon and of Barack, of Sampson and of Jephtae; of David, of Samuel, and of the Prophets, who thro' Faith subdued Kingdoms; stopped the Mouths of Lions; escaped the Edge of the Sword; waxed valiant in Fight; turned to Fight the Armies of Aliens.* ** Observe here, Brethren, that the inspir'd Apostle asserts, that the aforesaid warlike Atchievements were compassed by *Faith*: What Faith? I answer, a *Gospel-Faith*, for it is of that he treats. This necessarily supposes, that they went to War in Obedience to GOD's Command, and depended upon his Power and Promise for Guidance, Assistance and Victory. These Wor-

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* Acts x.

† Rom. xii. 18.

** Heb. xi. 32, 33, 34.

thies the Apostle observes *wrought Righteousness*, they were righteous in their own Persons, and in their Administration of Justice to others; and tho' sometimes they were inferior to their Enemies in Number and Power, yet by Faith they waxed bold and valiant in Fight, and obtained surprizing and renown'd Victories over their numerous and potent Foes! Now can it be thought that WAR should be agreeable to and encourag'd by *Faith* in the *Messias*, that grand peculiar, and Foundation of the Gospel, and yet be contrary to it? Can it be thought that the Apostle would commend the aforelaid Wars, as well as the Piety, the Justice and Bravery of those concerned in them, without the least Hint of any Alteration in Gospel-Times in that respect, and yet be himself of a contrary Sentiment? While he elsewhere virtually and consequentially signified his Approbation of WAR by his Practice in not rejecting the Protection of an arm'd Force.*

Not to say that the Book of the *Revelations* relates and proves various Wars of pious People, under the *New-Testament-Dispensation*, which the Circumstances of Places sufficiently evince, are not to be understood only of spiritual Conflicts, but also of external WAR and effusion of Blood. If it be objected that here is only mentioned, the Wars of Infidels, such as *Gog* and *Magog*, it may be replied, that if the *Offence* be *unjust*, the *Defence* must of Consequence be *just*.

Nor

Nor is it an insuperable Difficulty to reconcile to the aforesaid Doctrine, some Passages of Holy Scripture, that at first View seem to have a contrary Aspect.

That Saying of the Apostle *James*, *whence come Wars and Fightings among you, come they not hence, even of your Lusts that war in your Members?** may be understood in this natural and easy Sense, viz. to signify that the original Cause of WAR is Evil, because it is always unjust upon one Side, and had Man preserved his original Integrity, there would be no Need of it. But this Scripture does not assert that WAR is ever unjust and sinful upon both Sides, or unnecessary in Man's fallen State, or that it is unlawful for the *Magistrate* to repel Injuries by Force, and therefore it does not oppose a lawful WAR, but such only as are unlawful and criminal, which we also detest!

But it is again objected, that the Apostle observes to the *Corinthians*, *that the Weapons of their Warfare were not carnal.*† I answer it is true, the Weapons of the Ministerial and Christian Warfare against Sin and Satan are Spiritual, but what then, there is a great Difference between the War we must sustain between Sin and Satan, and a War with wicked Men; to pretend to vanquish the former by carnal Weapons is as absurd, as to expect a Conquest over the latter (always) without them! It is presumptuous to expect an End without the Use of Means adapted to it: To expect a Crop by the Dirt of our Supplications, without plowing, sowing and fencing our Ground, would be exceeding

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* 1 m. iv. 1.

† 2 Cor. x. 4.

fond and vain; and so to expect Protection from unreasonable and violent Men, without using proper Measures for Defence, on Account of our Piety and Prayers, is equally unreasonable! When proper Means are neglected, *viz.* such as are temporal in temporal Cases, and we hope for Impunity and Safety, we tempt God instead of trusting in him. The Justice of this, the very Light of Nature only, taught the *Pagans* to acknowledge.

As the *Christian* and *Ministerial* Calling do not destroy, or render unnecessary the *Magistrates Office*, so neither do the spiritual Arms, which Ministers and Christians use, and with which they fight in the Business of Religion, render corporal Arms unnecessary, which the *Magistrate* uses and enjoins? These Things are subordinate to each other, and therefore do not clash, but harmonize in promoting the same End. *

Another Objection against WAR, is that Prophecy of *Isaiab*, which signifies that under the *Messias* Reign, *Men shall beat their Swords into Plow-shears, and their Spears into pruning Hooks, that Nation shall not lift up Sword against Nation, neither shall they learn War any more.*† I answer, it is probable that this Scripture, at least principally, respects the spiritual and internal Peace of CHRIST'S Kingdom. It is certain that the Gospel inclines all that receive it in Truth, to live as much as is possible in Peace with all Men: It subdues, in a Measure, Mens Corruptions, which are the fatal sources of Contention and War, and makes them humble and meek

* Subordinata non pugnant. † Isa. 4. ii.

meek. But there is a vast difference between the *internal* and *spiritual Peace* of CHRIST's Kingdom, and that which is *political* and *external*, or *outward*: CHRIST himself assures us, that an *external Peace* would not be the immediate issue of his coming, *I came not* (saith he) *to send Peace on earth but a Sword.** Tho' the Doctrines and Power of his Religion tend to Peace; yet our LORD prophesies, that those who reject them, would kindle the Flame of an *unjust WAR*, and Persecution against his followers upon a religious Account. If we take the afore said Prophecy in this view, as intending only a *spiritual Peace*, it no ways opposes the Doctrine I have been advancing; for doubtless every good Man is dispos'd to Peace, and uses WAR with reluctance as the last remedy, when all other Methods of Accommodation have prov'd abortive. But if the Scripture afore said be understood of an *external* and *general Peace* among Nations, to be in the Days of the *Messias*: If this be the true Meaning of it, no doubt it will have its Accomplishment in due time, when *the fullness of the Gentiles is come in, and all Israel are saved.†* Then we hope that Religion will prevail more generally then at present, and Peace flourish as the consequent of it. It is not necessary that Prophecies respecting the *Messias's* Kingdom, should be accomplished at the Beginning of it; it is enough that they be fulfill'd before the End of it. So that whether we consider this Prophecy as intending an *internal* or *external Peace*, it no way opposes

* Mat. x. 34.

† Rom. xi. 25, 26.

poses a lawful WAR. It is certain that the *Causes* of a just WAR do not yet cease, namely, *national* and *important Injuries*, and therefore the Effect cannot but in Reason continue.

But does not our LORD enjoin us, *not to resist evil? And that if one smite us on the right Cheek, we must turn to him the other; and that if a Man take away our Coat, we should let him have our Cloak also*: And likewise that we should *love our Enemies, bless those that Curse us, and show Kindness to those that despitefully use us.***

I answer, those Places of Scripture, and others of like tendency, which I have not time to speak upon particularly at present, only signify these Things following, *viz.*

That we should rather endure *smaller* and *tollerable Injuries* with Patience, than contend or go to Law for Satisfaction.

That we should not indulge *private Revenge*, for this makes us *Judges in our own Cause*, and tends to overthrow all Government. Judicial revenge is so sacred a Thing, that none should intermeddle with, but GOD himself, and such as he hath appointed, *Vengeance belongeth unto me saith the Almighty and I will recompence.*†

Now the Almighty hath constituted the *Magistrate* as his Deputy, to execute Punishment proportioned to crimes; and hence he is called expressly, *a revenger to execute Wrath upon him that doeth evil.*†† Farther, the aforesaid Places of Scripture do signify, that we should with-
hold not our Enemies, and treat them with *Fi-*
rmity

** Mat. v. 44. † Rom. xii. 19. †† Rom. xiii. 4.

manity and Kindness when in want and distress, and be ready to forgive the Injuries they have committed against us, when they repent over them. *

And that we should not exercise *severity* towards them, till the Case comes to extremity, and our own safety absolutely requires it, and only then as far as it does require it, and that with Reluctance and Compassion!

Agreeable to what has been now said, for Substance, is the answer of the learned *Grotius*, to the aforesaid Objection, which I would beg leave to mention, and it is as follows, ‘ CHRIST doth not say, if any Man smite you mortally, you must bear it patiently, but *if one smite you on the right Cheek, turn to him the other also*; for a blow upon the Cheek is a small Injury and easy to be born. Moreover in these Words there is a proverbial Expression, which imports thus much, that rather than revenge ourselves against those that have done us personal wrong, we should suffer ourselves to receive some new Injuries. Nor does JESUS CHRIST say, if any Man will take away all your Goods, or the greatest part of them, do not resist the spoiler, neither by your own Act and Deed, nor by seeking Protection from the Magistrate, *but if any man sue thee at Law, and take away thy Coat, let him take away thy Cloak also*. i. e. rather than engage thyself in a law-suit, for so small a Matter, be ready to undergo a fresh loss.’ Thus far he. †

But

* Luk. xvii 3, 4. † Vide Grotium in loc. Mat. xxix 40. It may be farther observed, that if the aforesaid Script. be taken in a strict and

But here it may be farther queried, how killing of our Enemies is consistent with *love* to them? I answer, It is more consistent than *self-murder* is with *love* to ourselves: Seeing that *love* to ourselves, is proposed by God as the Standard of our *love* to our Neighbour, it must needs be highest in Degree.** Tho' we should love our Neighbours with the same kind or truth of love we do ourselves yet not in the same Measure: We may, we must love our selves first and most, and if so, we must first consult our own Safety, and if another's
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literal Sense, going to Law is as much contradicted thereby, as defensive WAR: But the former is absurd and therefore the latter!

To what hath been said for the explication of the aforesaid texts of Scripture, viz. Mat. v. 38, 39, 40. I would add, that when Christ saith, *Ye have heard, that it hath been said; &c. But I say unto you.* It cannot be reasonably supposed, that Christ opposeth by his doctrine, the laws which the Jews enjoyed, either *judicial* or *moral*, but only the *Abuses* corruptly glossed upon them. Here give me leave to mention the words of Mr. Peck's annotations on the same. viz. "This (saith he) was the commandment of God to the *magistrate*, (referring to that of an eye for an eye, and a tooth for a tooth) in case a *woman with child* were struck, and any mischief came of it; Ex. 21. 24. and Levit. 24. 20. in case of damage done to a *neighbour*, but in the mean time God had said to private persons, Levit. XIX. 18. *thou shalt not revenge.* And it is said Prov. 24. 29. *say not I will do him wrong, as he hath done unto me.* The *pharisees* had interpreted this law of God, into a liberty for every private person, who had been wronged by another, to exact a satisfaction upon him, provided he did not exceed this proportion, of taking an eye for an eye, and a tooth for a tooth, doing no more wrong to another than that other had done to him." Observe in the aforesaid scriptures, an exact parallel, between the old and new testament dispensation in respect of revenge, while private is prohibited, publick is enjoyned, private persons are forbid to execute it, but the magistrate is commanded to inflict it.

** Optimum in unoquoque genere est regula et mensura ceterorum.

The Words of Cicero the *Roman Patriot* upon this Head are very remarkable, which are these, *Precelatum illud est, verum quoque, et verum, ut eos qui nobis calissimi esse debeant, eque se nosmet ipsos amemus;* at vero plus fieri nullo pacto potest; ne optandum quidem est in amicitia, ut me ille plus quam te, ego illum plus quam me perturbatio vite, ut ita sit, atque ceterorum omnino consequatur. Which may be thus Englished, That is excellent and right and true, that we should love those as ourselves, who should be most dear to us! but to love them more is impossible, if so life itself would be disturbed, and all its offices unhing'd.

come in competition with it, we must rather secure our own; if we do not so, we are accessory to our own Death, and so without *natural Affection*; which the Apostle *Paul* in his Epistle to the *Romans* classes with the most crimson Enormities!*

If we are not to *love* our *Enemies* above our selves, which we have no Warrant for from Scripture or Reason, we are not to prefer their lives to our own, or assist them in compassing our Destruction, by *poth* and *indolence*.

Moreover it should be considered, that *love* to our *Enemies* was enjoyn'd under the *Jewish* Dispensation, as well as now; for they had the whole *moral Law* as well as we, the Substance of which, according to our LORD's Explication, is to *love God and Man*.** Now if *love* to *Enemies*, which is a moral Duty, could not consist with *killing* of them in a lawful *WAR*, surely it would not be enjoyn'd at any time by the God of love and purity. But it was enjoyn'd, and therefore it could consist then; and if then, why not now? For my part I think it is the *Glory of Christianity*, that it enforces, by Arguments of *love* and *ingenuity*, the whole *moral Law*, the whole *Law of Nature*, and enjoyns nothing contrary to it, nothing that is absurd and unreasonable!

Moreover is not the *Magistrate* enjoyn'd, as well as other Men, to *love capital Offenders*? And yet at the same time he is enjoyn'd to put them to

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Death

* Rom. i. 31. ** Mat. xix. 19. Rom. xiii. 9.

Death. How can these consist together? I answer, very well, he is to *love* them as fellow Creatures, and compassionate their Miseries from a principle of Humanity; and yet in the mean time he must put them to Death, not out of personal revenge, but to promote Justice and the good Ends of Government. Now when Persons are slain in a *lawful* WAR, the *Case* is substantially the same.

I must beg your patience, my Brethren, until I consider one Objection more, which is contain'd in these Words of CHRIST to Peter, *put up again thy Sword into his place, for all they that take the Sword, shall perish with the Sword.*†

I answer, That this Place of Scripture, concludes nothing against a *lawful* WAR, because this *act* of Peter, in defence of his Master, was the *Act* of a *private* Person against the lawful *Magistrate*.

Moreover it was a *rash* and *unreasonable* act, done without Council, without V Varrant, and without probability of Success. Some of the Disciples had ask'd their and our LORD, *whether they should strike with the Sword?* but before an answer was given, Peter struck, and thereby exposed himself and his Companions, to the rage of the Multitude! For what could such a little handful do with two Swords against a numerous armed band of Soldiers?

Besides the *act* of Peter was *unnecessary*, and *unreasonable*: His Master did not need his weak Efforts, he could have called the whole Host of Heaven

Heaven into his Service, if he had so pleased ; as he himself observes in the following Verie, *thinkest thou that I cannot pray to my Father, and he will presently give me more than twelve Legions of Angels.** CHRIST's Sufferings were voluntary and of choice.

Nor was it a *proper Season* to make any defence at all in behalf of CHRIST's Person, for, as he himself observes, in relation to this Point, *how then shal'd the Scriptures be fulfilled, that thus it must be.*** CHRIST *must suffer for the Sins of men according to the Scriptures*, and therefore it was vain to attempt the Prevention of it.

Now a *Legal VVAR* is contrary to all the aforesaid Particulars, for it is the *Act* of the *Publick* in behalf of the lawful *Magistrate* : It is *advised, countenanced* by the *Magistrate*, and attended with a *probability* of *success* ; it is *necessary* and *seasonable* ; and therefore the aforesaid Instance does not in the least oppose a *Legal VVAR*, which is of a different and contrary Nature : It only exposes the *folly* and *danger* of such *rash, unnecessary, unseasonable* and *illegal acts* as that was, *for all they that take the Sword, in the aforesaid Manner, may expect to perish with it.* Or as *Gratius* observes, these words, *all they that take the Sword, shall perish with the Sword,* ' may be apply'd to the Officers and ' Soldiers that came with Swords to take ' CHRIST : As if he had said, *Peter* thou needst ' not draw thy Sword to punish them, GOD ' will certainly, shortly and severely reckon ' with them.' And thus the Event soon hap-

pen'd: They took the *Roman Sword* to seize *CHRIST* with, and by the same they and their Place and Nation, were not long after destroyed.

Sed jam semper est equum, spumantia schers cella.

The Time requires that I hasten to a Period.

But before I conclude, give me leave my *Fathers* and *Brethren*, to offer a few practical Reflections from what has been said.

If the *Almighty* be a *Man of WAR*, as well as a *God of Love and Peace*, why should any imagine that those are inconsistent Characters in Men? Tho' the blessed God loves all his Creatures, yet does he not execute *Indignation and Wrath upon those that do Evil*? Now seeing *Jebrub* is the Fountain of Excellency, it must of Consequence be the highest Honour our Nature is capable of, to be conformed to him. Let none then, think it a Disparagement to their Character, to be concerned in *WAR*, but on the contrary, their high Honour and Dignity: Forasmuch as it is the *Name and Title* of the great God himself, to be a *Man of WAR*!

And may it not encourage and animate us in our warlike *Preparations for Defence*, to consider, that our God is a *Man of WAR*; that he manages the *Helm* of the Universe, that as he has the Supreme Direction and Disposal of all Events in general, so that the Issues of *WAR* are under his Cognizance and Control in particular. That our Cause is just, and important, viz. the *Defence of all that is dear to us against lawless Violence*, and that in the *Way of Means*, we may humbly expect Assistance and Success!

And

And here my Brethren, suffer me to say, that the ASSOCIATION not long since entered into in this House, is, considering the Posture of our Affairs, the best *Expedient* that could be concerted, and of the last *Necessity* to promote the Security and Advantage of this City and Province. I am glad, and bless God, that so many have already joined in it, but admire the Number is not greater! However, I trust it will daily increase; The Case is so evident and important, that if any are so unhappy as to entertain prejudices against it, and would rock us asleep again into our former *Laisb-like Security*, we hope that in Time they will come to be of juster Sentiments.

The *Necessity* of the aforesaid ASSOCIATION, from a view of our present *Circumstances*, has been already set in so just and strong a Light, in a late ingenious excellent *Performance*, full'd *PLAIN TRUTH*; a Performance that stands so firm upon its own *Basis*, that it needs no Encomium to support its Credit among the impartial and judicious: I say, the *Necessity* of the aforesaid ASSOCIATION, has been so well and so fully represented already, that had I a *Genius* equal to that Province, and Time to spend that Way, yet it would be needless to add any thing to what has been already said: What I have therefore had in View in this Discourse, is, to shew my Approbation of the Design; as well as to essay the Encouragement of it, by attempting to remove the *Scruples* of such, who by their *Religious Principles*, are hindered from joining in the ASSOCIATION. I have not designed to dil-

venge or give Offence to any, but to offer freely my Sentiments on WAR, with the principal *Reasons* of them, having been invited and urged thereto.

I confess, that a View of the defenceless State of this Place, together with the fatal Consequences of the Enemy's coming suddenly upon such a secure and unprovided People, has sometimes affected my Mind; when I have heard great Guns go off, I have been sometimes inclined to muse upon this melancholy Subject in the following Manner. What if this be the Firing of an Enemy! How dismal is our Case! Alas! we have nothing to resist them! But must submit to their Tyranny and lawless Rage! Tho' we have Men enough, they are not provided with *Arms* and *ammunition*, they are not prepared for an Attack, by martial *Discipline*; we have no *Officers*, no *Artillery*, no Ships of WAR to protect us! Shall we, can we resist in this Situation? What can a Number of undisciplin'd, unarm'd Men do against a regular Force, but tempt them to greater Severities against themselves and others? Should they be disposed to unite, and dare to attack them, which is improbable. Shall we flee? But is there a safe *Retreat* near us, to screen us from the Inclemencies of the Weather, and the Violence of the Enemy? No! But if there was, how should the Aged, the unwieldy, especially of the weaker Sex, and little Children flee to it? But if we could all flee, with what Consistency can we desire Protection of others, who neglect to defend ourselves? Or must we stay to behold, as silent and unactive Spectators, such a rueful *Tragedy*? To behold without one Effort to prevent it,

It, this great and growing City laid in Ashes, or its Inhabitants reduced to Beggary, by an intolerable *Ransom*; or perhaps both these dire Events in a dismal Succession! How shall we endure to see the sad Symptoms of wild afright, and extreme Distress, in our Relations and Neighbours upon such a mournful Occasion! When through our presumptuous Confidence, Security, and Negligence, we are unable to succour and protect them! Will not their *Tears* and *Scrieks* affect us, together with a View of our own Danger, in such a Manner as Words fail to express! It is too shocking to mention the horrid Abuse of the *Aged* and venerable, as well as of dear *Relatives* of the *featter* Sex, in spite of all their reluctant Cries and incessant Importunities, by the rudest *Russians*, the basest *Bonditti*, but I forbear, it is too tender a Point to enlarge upon!

My dear *Brethren*, and *Fathers*! Let the Consideration of these Things excite you to go on unweariedly, undauntedly, in this necessary and noble Attempt for defence, according to your late Engagements; lay aside all your private petty Animosities and unite as one Man in your Country's Cause; *Unita vis fortior*. Union is the Glory of Society, its Safety, and its Strength. Oh! let a generous love to your Country, ever fire your Bosoms; this when exerted in prudent Council, unfainting Industry, and heroic Bravery, contains almost every thing in it that is Great and Noble!

This is the grand Support of Society, with all its Honours, its Sweets, its Interests; without which it soon crumbles into a Chaos of Ruin, dissipates and expires!

This

This *sublimates* the human Soul, and raises it above the narrow and comparatively mean Circle, of our own private Interests!

This inspires us with the tenderest Sentiments of the most extensive *Benignity*, to that whole *Community*, of which we are a Part, and therefore are bound by our Relation, to promote its Interests, in the most diffusive Manner we are capable of! ‡

This (considered in its whole extent) is the sublimest *Character*; it perfects our intelligent Nature, advances and enlarges our noble Souls, and is therefore the principal Ornament and Beauty of a great Mind!

This extensive Benignity *conforms* us in some Measure to the blessed God, who is the Parent of our Spirits; and the Fountain of our Mercies; and in that Property which is the prime Excellency, the Felicity and Glory of his Nature!

Projects of this Kind are worthy of Humanity, become the native Grandeur of a Soul, and suit the Design of our Existence! *

But on the contrary, to be unconcerned about our Countries Safety and Interest, and that in their utmost Extent, betrays a narrow, a groveling, a mean, a sneaking, a sordid Mind!

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‡ It is a just and general Maxim, that (*Roman quo communius est melius,*) the more general any good is the more valuable it is.

* The following Words of Cicero are exceeding beautiful, viz. *Cari sunt Parentes, cari Liberi, propinqui, Familiæ sed omnes omnium caritates Patria una complexa est.* Cic. de offici. 'Our Parents are dear! Our Children are dear! and so are our Kindred and Acquaintance! But true to our Country alone, comprizes all other endearments!

Plato likewise speaks well upon this head, viz. 'That we were not born for our selves only; but also for our country, for our relations, and for the rest of our friends:

'*Ecastos hemon aut autem monon gegonen.*' ---- Epist. 3.

In a Word, Sirs, all that is dear and valuable concur to incite you to persist in this Enterprize†. Regard to God's *Authority*, the Imitation of his *Example*, Love to your *Country*, Regard to the Protection of your own *Lives*, and the Lives of those to whom you are *related*, by the Tyes of *Nature*, of *Grace*, of *Gratitude*; Regard to your *Estates* and *Liberties*, both civil and Religious!—

But Sirs, allow me to observe, that tho' outward *Means* are necessary and excellent in their Place, yet they are not like to be crown'd with *Success*, except we look above them to *God* for Direction and Assistance; except we repent of our Sins, and reform our *Lives*!

Indulgent Heaven has loaded us for a long Series of Time, with an uninterrupted Train of various, and valuable Benefits, both Civil and Religious. But have we not abused them? and, *Jeshurun* like, kicked against our blessed, our bounteous *Benefactor*? Does not Sin, almost of every Sort, abound among us, notwithstanding of the late gloomy and alarming *Providences* that have passed over us? Do we not therefore deserve a desolating *Scurge*? And can we reasonably hope to escape it, without grieving for our Offences, and turning to God and Righteousness? What will all outward *Defences* avail, if the *God of Armies* be against us?

Among all the Evils that abound here, *Swearing* and *Sabbath-Breaking* seem to be peculiarly flagrant. For these our Land mourns! And therefore, may I here, in all Humility, and with due Deference, offer a few Words to the Consideration of the *Ma-*
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gistrates

† In this we contend *pro aris et focis*, for our civil and religious Interests.

gistrates of this City. Honourable and Worshipful *Gentlemen*, You know best, whether you can, by exerting the Powers of your Office with encreasing and united Vigour, put some greater *Restraint* upon the aforesaid *Evils*, and others.—If so, wou'dn't it be for the *Glory* of God, and one proper *Mean* to avert the impending *Storm* of Divine *Indignation*, to unite therein? The civil *Sword* is in your Hands, *Gentlemen*, I hope you will not let it *rust* in the *Scabbard*, whilst there seems to be such an urgent *Necessity* to brandish it to the Terror of Transgressors!

Once more let me take Occasion from the Subject of a temporal War, to remind all present of the spiritual *War* against Sin and Satan, which every of us ought to engage in, and maintain; and must, if we wou'd obtain Salvation†.

The Lord Jesus Christ is a *Man of War*. He is likewise stil'd, *The Lion of Juda's Tribe*; the *Captain of our Salvation*! I would therefore beat up for *Voluntiers* for this great, this good *Redeemer*, who has on his *Vesture* a Name written, the *King of Kings*, and *Lord of Lords*!

Enlist, my dear Brethren! enlist under the *Banner* of his *Gospel*, his *Cross*; and that speedily, by believing in him, and resigning yourselves to his Guidance and Government!

The spiritual War you are to engage in, is of absolute *Necessity*, and transcendent Excellency; for if we live after the *Flesh*, we shall die; but if we through the *Spirit*, mortify the *Deeds* of the *Body*, we shall live.

The *General* you are to fight under, is wise, experienced, successful, infinite in Power and Goodness

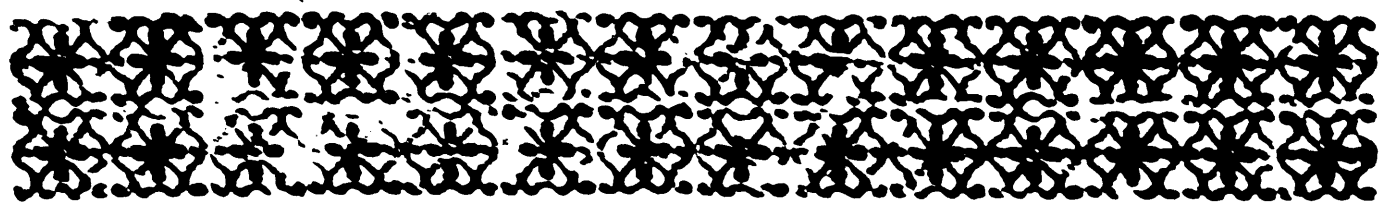
nals. The *Enemies* you are to fight against, tho' crafty and malicious, are, however, comparatively weak and impotent!

The *Time* you have to fight in, is short and uncertain. What is our *Life* but a *Vapour*, which appears for a little *Time*, and then vanishes away. We know not what a *Day* will bring forth.--

The *Armour* you have to fight with, at the General's Expence, is excellent and complete: There is a *Helmet*, a *Breast-plate*, a *Sword*, a *Shield*.--

The *Wages* ye fight for, are so great, as no human Mind can conceive or Tongue express; No less than needful Supports and Comforts here, and eternal Blessedness hereafter! —

Come then, my *dear Brethren*, without Delay, into the *Camp* of CHRIST, and enlist under his *Colours*; put on the *Robe* of his Righteousness, and gird on the spiritual *Harnejs*; take Care of your *Arms*, and expect the *Battle*; keep your *Ranks*; face your *Enemies*, and eye your *General*, that ye may stand in the evil Day, and having done all to stand. Stand therefore, having your *Loins* girt about with *Truth*, and having on the *Breast-plate* of *Righteousness*.--See the *Ensign* of CHRIST, having *Love* for its *Matto*, is spread, and invites *Rebels* on their Return to God to accept *Protection*. Hark! the Gospel-trumpet sounds to WAR and BATTLE: Let those that are arm'd take the Field. Watch ye, stand fast in the Faith, quit ye like Men, be strong. May GOD, for CHRIST's Sake, by his Holy Spirit, grant this Mercy to us all. And to this blessed THREE-ONE GOD, be eternal Praises. Amen. Amen.



A P P E N D I X.

BUT least what I have said be misunderstood, I wou'd have it observ'd, that by the *Gospel*, or *New-Covenant*, (which are the same) we are to understand the *glad Tidings* of *Salvation* thro' the *MESSIAH*, to be obtain'd by *Faith* in *Him*, (*Acts* xx. 24. *Rom.* xv. 29. *Mark* xxvi. 16. *Jer.* xxxi. 33. *Heb.* viii. 10.) The aforesaid general Representation of the Nature of the *Gospel*, or *New-Covenant*, is agreeable to the current of the Scriptures; and therefore I think it needless to mention any more Passages at present to confirm it. Now this *Gospel* was revealed, tho' more obscurely, to *Adam*, immediately after his Fall from God, in that gracious Promise, *Gen.* iii. 15. *That the Seed of the Woman should bruise the Serpent's Head; i. e.* That the *Messiah* who was to be born of a Woman, shou'd crush the Power of *Satan*, and be victorious over him. This *Gospel* was in *Substance* made manifest to *Abraham* *Gal.* iii. 8. *And the Scripture foreseeing, that God wou'd justify the Heathen thro' Faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed. In thee, i. e.* in thy Seed, or in the *Messiah*, who is to descend from thee, *Shall all Nations be blessed.* (See *Gal.* iii. 16.)

This *Gospel* or *New-Covenant*, in regard of its *Substance* or *Essence*, was discovered to the *Jewish Church*

Church as really as to us: All the Pious among them believ'd in the *Messiah*, Heb. xi. 39.

The Difference between the *Old* and *New Testament* Dispensation of the *Covenant of Grace*, is not *essential* but *circumstantial*, or *accidental*, in respect of the *Circumstances*, *Manner*, and *Degree* of the Thing, and not in regard of the Thing itself; e. g.

I. These two Dispensations differ in respect of *Clearness* and *Obscurity*. In the *New*, the *Mysteries* of *Religion* are propos'd with greater *Clearness*, the *Veils* of the ancient *Types* and *Ceremonies* being remov'd: And hence we are said, *With open Face* (by Way of Contradistinction to *Moses*, who cover'd his Face with a Veil) *to behold, as in a Glass, the Glory of the Lord*, 2 Cor. iii. 18. And hence the Time of the *Old Testament* is compar'd to the *Night*, because the *Son of Righteousness*, CHRIST JESUS, was not yet risen: But in the *New*, the *Day-spring from on high*, is said to visit us (Luke i. 78.) The *Old Testament Dispensation* was *figurative* and *symbolical*; and hence the *Law* (that is, the legal or *Jewish* Dispensation of the *New-Covenant*) is said to have a *Shadow of good Things to come* (Heb. x. 1.) but the *New* is *open* and *plain*; and hence the Apostle observes (Tit. ii. 11.) *That the Grace of God, that bringeth Salvation, hath appeared to all Men*. Now the original Word, translated *appear* (*ephebane*) signifies a *bright Manifestation*; so that the Sense of the Words is this: The new *Dispensation* of the *Covenant of Grace* is clear, and extends to all Nations of Men; whereas the *Old* was *obscure*, and *limited* to one certain Nation: But now the *Partition-Wall* between *Jew* and *Gentile* is broken down. Albeit the same *heavenly Inheritance* and
Promise

Promise of Life is propos'd in both *Dispensations* of the *Covenant of Grace*, yet they are propos'd in a different *Manner* in the *Old* and *New*: In the *Old*, they are wrap'd up in *Types* and *temporal Gifts*, among which that of the *Inheritance* of the *Land of Canaan*, was an eminent Instance, which, doubtless, was a *Type* of the *Heavenly*: but in the *New*, these Things are nakedly propos'd, without a *Type* or *Vail*.

II. The aforesaid *Dispensations* differ in Respect of *Perfection*; altho' the *Old* had an *essential Perfection*, inasmuch as it contain'd the *Substance* of the *Covenant of Grace*; yet it had not an *accidental Perfection*, as to *Degree*, because that whole *Dispensation* was *typical* and *figural*, and differ'd from the *New* as much in *Degree*, as the *Shadow*, or rough Draught of a Thing, from the lively and express *Image* of it (*Heb. x. 1.*) And hence the Author to the *Hebrews* ascribes *Imperfection* to it, (*Heb. vii. 11.*) Which Charge is just, not only in the Instance now mentioned, but also in regard of the *Levitical Priesthood* and *Sacrifices*. The *High-Priest* was imperfect and mortal. Their *Sacrifices* and *Washings* could not reach the *Conscience*, as the *Apostle* observes in the forecited Chapter, (and *Heb. x.*) yet that *Dispensation* contain'd the promis'd *Messiah*, conceal'd (comparatively) under *Types* and *Ceremonies*, which did represent him, and his *Sufferings*, and *Glory*, tho' *obscurely* and *escreetly*; and hence the *Gospel* is said to be a *Mystery*, which was kept secret since the *World began* (*Rom. xvi. 25.*) yet so that *Christ* might be discern'd thro' the *Vail*, which was done by *Moses* and others. He esteem'd the *Reproach of Christ*, greater *Treasures* than the *Riches*

Riches of Egypt (*Heb. xi. 26.*) The pious People of that Time died in Faith, Not having received the Promises (actually and according to Sense) but having seen them afar off.

III. The aforesaid *Dispensations* differ in Respect of *Secretness* and *Liberty*. Under the *Old Testament*, the *Moral Law*, and perfect Obedience to it, was more frequently urged, and tho' *Gospel-Promises* were not excluded; yet they were but rarely mentioned. The Design of which Rigour was, that the then Infant-Church shou'd be kept under *Tutorage*, and so as it were compell'd to seek to the *Messiah* for Relief and Rest, and with Gladness expect an *entire Dispensation* at his Advent: Under the *New Testament*, the *Promises* of *Light* and *Strength*, to direct us in, and assist us to the Performance of *Duty*, as well as of God's gracious Acceptance thereof, thro' Christ, are more frequent, and yet the Law obliging to Obedience is not excluded.

Besides, tho' the pious Jews had the *Holy Spirit*, yet not in so great a Degree generally, as Believers under the *New Testament-Dispensation*, under which he is said to be *poured forth*, according to the *Prophecy* of *Joel* (ii. 28.) Tho' the religious *Israelites*, by being truly in the Covenant of Grace, had a *Right* to the *Promises*, and in Consequence thereof, to *Gospel-Liberty*; yet being under a *dark Dispensation*, under the severe *Tutorage* of the *Law* as a *School-master*, which alarmed their Fears of Divine Vengeance, and rather compelled them to Obedience, by the Scourges of its dreadful *Threatnings*, than allured them by the gentler Charms of divine *Promises* and divine *Love*! And likewise having generally but a small Degree of *Grace*, they had for the most Part

But a small Sense of their *Liberty*, and hence they were so terrified on Occasion of extraordinary divine Appearances, as frequently to say, *we shall die because we have seen the Lord*: (Is. vi. 5.) The Spirit of GOD was to them generally in a comparative Sense, a Spirit of Bondage to fear. (Rom. viii. 15.) But under the New-Testament, the Evangelick jubilee takes place, *Liberty is proclaimed to Captives* (Isa. lxi. 1.) and the Riches of the Promises are more fully and frequently open'd, the Spirit of Adoption given forth generally in a greater Measure, whereby we are endued with humble but familiar and Child-like Boldness, to come to the Throne of Grace, and cry *Abba, Father*. (Rom. viii. 15. 2 Cor. iii. 17.)

IV. The New-Testament-Dispensation, is easier than the Old, being freed from the heavy and intolerable Yoke of the Ceremonial Law, that Hand-Writing of Ordinances is nail'd to the Cross of Christ. We have now no need of the costly and troublesome Jewish Sacrifices, or of their numerous ceremonious washings and observances, divers of which were hard to be perform'd.

I might farther observe, that the two aforesaid Dispensations differ as to time. The one preceded the Exhibition of the Messiah, and the other follows it: The one respected the Messiah as to come, the other as come actually. Moreover the Old was to vanish, Heb. 10. but the New to continue till the End of Time. Heb. vii. 16.